

REPORT TO GENERAL CONFERENCE



The Universal Fellowship

of

Metropolitan Community Churches

General Conference 12

June 30 - July 7, 1985

Sacramento, California

REPORT TO GENERAL CONFERENCE 1985

From Commission on the Laity

During the past two years the Commission on the Laity has continued to serve on Government Structures and Systems. We have met three times with G.S.S. and have helped develop the current G.S.S. proposal. Members of C.O.L. along with District Coordinators have conducted G.S.S. Workshops to gather feedback on the proposed changes.

The Commission on the Laity has developed a workshop to train Lay Delegates. The workshop is to be presented on both the District and Fellowship levels.

The C.O.L. is working with local church bodies to raise funds to purchase interpreter's equipment. The equipment is to be used to translate from English to Spanish or French at General Conference. The equipment will then be available to Districts to borrow for District Conferences, Spiritual Renewals, etc.

We are working with Jean Gralley and the Fellowship to republish the "Whole Church Body Book." We hope to have this resource available for purchase at General Conference.

FUTURE GOALS

The Commission on the Laity plans to continue in efforts toward purchase of interpreters equipment.

The C.O.L. plans to develop a catalogue of lay resources and resource people. Included would be:

- A. Programs of Lay Education
- B. Written materials on Lay Ministry
- C. Resource people in areas such as:
 - 1. Third World Issues
 - 2. Nuclear Concerns
 - 3. Social Action Issues
 - 4. Music
 - 5. Computer hardware and software

Chuck Harvey - N.H. dist.
Judy Long - S. 24.
Rich Johnson
Joni Shelton
Marsha Alley - N.W.
Ken Sparks - S.E.
David Hall -

REPORT TO GENERAL CONFERENCE 1985

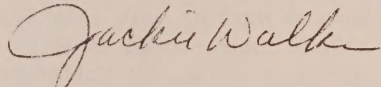
From Commission on the Laity

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The Commission plans to develop ways of promoting Lay Delegates sharing at the 1987 General Conference. A quarterly newsletter is planned to improve communications among lay people with the Fellowship.

Lastly, the C.O.L. will plan and carry out regional Lay Leadership Conferences. The conferences will utilize local talent to teach leadership skills. It is our plan that these conferences shall be self supporting.

Faithfully yours,

A handwritten signature in cursive script that reads "Jackie Walker". The signature is written in dark ink and is positioned above the printed name.

Jackie Walker

March 1985

Dear Friends,

With great joy we submit to you the General Conference Report for Samaritan Educational Ministries! Never in our 14 year history have we had such a wonderful and blessed two years.

Our existing programs have been expanded tremendously and several new programs have been added. For this reason, we ask you to read this report very carefully. We believe you will share our excitement and enthusiasm for UFMCC's educational ministries!

This report consists of four parts:

1. Samaritan Educational Ministries statement of purpose;
2. Samaritan College Report;
3. Samaritan Extended Studies Report;
4. EXCEL's Report.

Each of the three division reports are designed to help you understand how each division helps meet the purposes of SEM as well as reporting on the growth of each division.

Thank you for your support of these ministries over the last two years. Please keep Samaritan in your prayers as we all journey into the exciting promise of the next two years!

God bless you!

Yours in Christ,

Rev. Sherre L. Boothman
Dean, Samaritan College

Rev. Jeffrey Pulling
Dean, Extended Studies

Ms. Jane Sandmeier
Executive Director, EXCEL

November '84

Samaritan College

Samaritan College, as the degree granting division of Samaritan Educational Ministries (S.E.M.), fulfills the needs for on-site classroom instruction in Los Angeles, as well as through-out UFMCC in classes offered in local churches, through the districts, and through regularly held conferences. In this last biennium, the College has experienced unparalleled growth in program offerings.

In the 1983-84 academic year (September 1983 - August 1984), two major programs were added to the College:

1. Orientation to MCC Pastoring
2. Cooperative program with the Union for Experimenting Colleges and Universities.

The "Orientation to MCC Pastoring" is designed as a six-week intensive program on the practical aspects of pastoring in MCC. It is divided into two week blocks as follows:

1. Counseling and Christian Education
2. Worship and Preaching
3. Church Administration and Pastoral Identity/Self-Care

Block 1 and 2 are offered both in Los Angeles and one other location. Participants can register for two weeks, four weeks, or six weeks at a time. From June-August 1984, two week segments were conducted at MCC Dallas and MCC Detroit as well as the six week segment at MCC Los Angeles. Two-week segments are scheduled from June - August of 1985 in New York City at MCC New York and at MCC Seattle, as well as the entire six weeks at MCC in the Valley, North Hollywood, CA. (See enclosed brochures.)

The Union for Experimenting Colleges and Universities is a fully accredited university offering Bachelor and PhD degrees through a university-without-walls methodology. The students design their own degree programs and work with a tutor who specializes in their area of major. The cooperative arrangement with the College allows MCC people to pursue a fully accredited degree, having access to all available financial aid in the USA with an institution committed to non-discrimination against the gay/lesbian community. This program provides real educational opportunities to MCC people regardless of their major area of study.

The 1984-85 academic year has resulted in one major program revision and two new programs. The Samaritan Extension courses which were conducted through Extended Studies have been transferred to Samaritan College. This concept of offering Samaritan courses at a local level is now called the Seminar Program. The transfer and re-working of this program has allowed us to bring these course offerings into alignment with the College degree program. Assuming qualified faculty are available, students can earn all but 18 hours of a Samaritan's Bachelor's locally. This 18 hours of required course work is restricted to the "Orientation to MCC Pastoring" program or the College in Los Angeles for students in the USA.

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The two new programs developed this year are:

1. Samaritan College Extension Centers
2. District/Samaritan College Partnership

A Samaritan College Extension Center is literally a center of the College in a District or World Church Extension Area outside the USA. A center is directed by an Assistant Dean who is appointed and supervised by, and reports directly to the Dean of Samaritan College. Centers may offer all College programs in the service area which is defined when the center is opened. Any deviation from the College programs and/or policies must be officially requested in writing and approved by the Dean. Deviations are expected due to cultural and economic differences in various areas of the world. Extension Centers are expected to open in Sydney, Australia and Birmingham, England in 1985.

The District/Samaritan College Partnership program was presented to the District Coordinators and the Elders when they visited Samaritan College in February, 1985. This program is basically a packaging of the Seminar Program into weekend seminars sponsored by the College and the District. For example, all required courses of the College degree program, not included in the Orientation Program, or available through correspondence, can be covered in 13 weekend seminar sessions. These 13 weekends, 3 correspondence courses, and the six-week Orientation Program combined, provide basic exposure to all areas of skills and knowledge needed to pastor in MCC. This course work not only provides the necessary education and training to meet the proficiency requirements for initial licensure, but goes beyond these by giving students a working knowledge in areas not included in the proficiencies yet needed for pastoring (i.e., ethics, sexuality studies).

The District/Samaritan College Partnership Program can also accommodate training programs for deacons, lay worship coordinators, lay delegates, music ministers, and many others, in accordance with the needs of each District.

Samaritan College has experienced phenomenal growth in program development. As these programs take root, the actual number of students involved in College course work is expected to more than double over the next biennium. In 1983-84, roughly 100 students participated in some aspect of College programming. With the new programs mentioned above coming on line in 1985, the number of students should go over 200 by 1987. We more than doubled the number of students in 1983-84 from the previous two academic years. By 1987, we will have at least doubled again and we will be comparable in size to the average denomination seminary. The miracle of God in this growth of Samaritan is that we are able to provide education to comparable numbers of students at a fraction of the budget required by other seminaries.

This growth has, not surprisingly, stretched our existing resources to the maximum possible. On the basis of our program development and growth over the last biennium we request the necessary resources to support the

growth expected in this next biennium.

The College continues to pursue the long-term goals announced at General Conference 1983:

1. Separate incorporation from UFMCC;
2. Development of additional financial resources with the goal of endowing the College programs.

In order to be separately incorporated from UFMCC the College will need to gain a new status with the state of California's educational system. The process of a massive change in the state law had the state refusing all status changes until February 1985. We are now in the process of defining what will be necessary under the new regulations for a change in status.

In pursuing financial resources the College submitted two grant proposals in 1984:

1. \$5,000 requested from Christopher Street West for Library development;
2. \$150,000 requested from the Liberace Foundation to endow a scholarship fund for a new degree program, a Bachelors in Music Ministry.

Both these proposals are still pending the decision of the funding agencies. Two additional proposals are currently in development.

Program development in the 1986-88 biennium will focus on:

1. Gaining approved status in the state of California;
2. Pursuing further grants to enable endowment of program areas;
3. Development of certification programs for several areas of lay ministry. (A program is already in development for training Boards of Directors in areas of fundraising and financial development for the local church);
4. Continue work with the Clergy Credentials and Concerns Committee in developing the educational programs for student clergy and continuing education of clergy.

I hope you will join us in praising God for the wonderful blessings of 1983-85, and keep us in your prayers as we journey into the promising future of 1986-88.

Respectfully Submitted by,

Rev. Sherre L. Boothman

Rev. Sherre L. Boothman
Dean, Samaritan College
March 1985

SAMARITAN EDUCATIONAL MINISTRIES: STATEMENT OF PURPOSE

The purpose of Samaritan Educational Ministries is to educationally serve the UFMCC: laity, clergy, and student clergy. The role of Samaritan College in fulfilling this overall purpose is to provide on-site instruction both in Los Angeles and in extension centers around the Fellowship. This training for the ministries of the UFMCC takes place in semester-long courses, intensive shorter courses and seminars, and intensive programs of orientation to MCC ministry.

The role of Samaritan Extended Studies in fulfilling the overall purpose of SEM is to provide educational resources for the ministries of the UFMCC. To carry out this function Samaritan Extended Studies offers correspondence courses, adult educational materials, and ministry resources. Samaritan Extended Studies also serves in a consulting and advisory role for the continuing education of UFMCC clergy and lay leaders.

The role of EXCEL in fulfilling the overall purpose of SEM is to provide weekend experiences for laypeople that teach and show participants the basics of being a Christian involved in a Christian church community. The aim of the EXCEL weekends is to renew local congregations by building up, strengthening, and motivating individual members.

The staff of Samaritan Educational Ministries sees the mission of the whole UFMCC as being called to proclaim and act out the universal, unconditional love of God. This is manifested in building local congregations and extending ourselves in service to the world. Samaritan Educational Ministries in its three divisions assists in this mission of the UFMCC by providing training, resources, and motivation. The role of education is to equip and enable people. The first question must be: What is the mission of our church? The second question is: What kind of leadership is necessary for this mission - from our clergy and from our lay leaders? Then we ask: What kind of education and resources are needed for our leaders and members to carry out this mission? The purpose of education in a church is to enable mission.

ACCOMPLISHMENTS OF THE LAST TWO YEARS AND FUTURE PLANS

DIVISION REPORTS

SAMARITAN EXTENDED STUDIES

Box 820

West Hartford, CT 06107

(203) 521-6411

Report by the Rev. Jeffrey Pulling, Ph.D., Dean

CORRESPONDENCE COURSES. The UFMCC Polity course was revised after the 1983 General Conference. Four new courses were added: Clarifying and Renewing the Ministry, Creation and Conflict, Parts 1 and 2, and Understanding the Bible. This brings the total number of correspondence courses presently available to nine. The number of enrollments of correspondence students in 1983 was 58, and in 1984 it was 104. I started 1984 with about 30 active correspondence students and ended the year with over 80!

The plans for the next two years are to revise UFMCC Polity after the 1985 General Conference to provide an update on structure and history; to revise Homosexuality and the Scriptures in order to update the course with recent research and books; to develop an exegesis course for student clergy; and to cooperate with CCCC in designing a course or courses in the proficiency exam area of History of Christian Thought.

ADULT EDUCATIONAL MATERIALS. In the last two years two courses have been added: Doing Your Own Theology by Bruce Hill (Atlanta, Georgia; formerly of Redwood City, California), and Why Do People Suffer? by Steve Carson. This brings the total of adult educational courses/workshops presently available to five. Plans for the next two years are to make available courses, workshops, and retreats by Jamie McAlister (Leicester, Massachusetts), Gail Van Buren (Minneapolis, Minnesota), Bob Twar (Wichita, Kansas), and others.

MINISTRY RESOURCES. The GOOD NEWS Stewardship Program was developed in 1984 by a committee of three with \$1600 of gifts and grants received from local MCC congregations and individuals. GOOD NEWS was presented as a pilot program in several Northeast USA congregations and is now ready for distribution in the rest of the Fellowship. A videotape is available to present and explain GOOD NEWS. Plans are to develop a new stewardship program each year that builds on GOOD NEWS.

SOTER is a monthly bulletin of ministry resources that I edit and which is distributed by the Fellowship offices. Since June 1983 the areas of ministry covered have been Ministry in the AIDS Crisis, Christian Sexuality, Worship, Inclusive Worship,

Preaching, Hymnody, The Offering as Worship, The Ministry of Lectors, A Ministry of Welcome, Lenten/Easter Resources, Following the Church Year, Enabling Lay Ministry, A Pastor's Contract, A Pastor's Job Description, Education for Personal Growth, Planning for the Future, Ministry With the Disabled, Ecumenical Dialogue, Developing Indigenous Ministry, and Conflict Management. This wide variety of topics was possible because I have drawn upon the expertise of people from around the Fellowship, especially Jennie Boyd Bull and Joseph Gilbert of the Faith, Fellowship, and Order Commission; Jim Mitulski of the Hymnody Committee; Jamie McAlister for disabled people's concerns and for conflict management; and several pastors who sent in various materials. Plans are to continue presenting resources for as many areas of ministry as I can.

The top ten needs of ministry resources for the clergy present at the January 1985 Clergy Conference in Orlando, Florida were (1) Stewardship, (2) Lay Ministries/Gifts, (3) Adult Education/Nurture, (4) Fundraising, (5) Evangelism, (6) Spiritual Direction/Counseling, (7) Couple Counseling, (8) Ecumenical Outreach, (9) Social Action/Service (nuclear freeze, homeless, hunger, etc.), (10) AIDS Counseling/Pastoral Care. I was delighted that Samaritan Extended Studies had addressed itself to six of these ten needs in the last two years (Stewardship, Lay Ministries, Adult Ed, Evangelism, Ecumenical Outreach, and AIDS Pastoral Care) in SOTER issues and programs/courses. Obviously much more is required in each area, however, or they would not be listed as pressing needs. I believe that these needs can only be met by Samaritan continuing to cooperate with other committees, commissions, and gifted individuals in this Fellowship. The list of ten top needs will be my guideline as I develop and coordinate new programs and resources.

CONTINUING EDUCATION. I was the coordinator of the last three UFMCC Clergy Conferences: November 1983 in San Diego, California; March 1984 in Kansas City; and January 1985 in Orlando, Florida. The conferences have continued to improve in serving the needs of the participants and they have introduced stimulating outside resource persons to the UFMCC. In addition, I have helped clergy, student clergy, and laity to plan initial and continuing education for themselves. I have done this both formally and informally in workshops, by personal consultation, and by letter and phone.

*Sheila Pauls -
MCC San Diego*

EXCEL'S REPORT to the GENERAL CONFERENCE

March 15, 1985

The EXCEL Program is one of three Divisions of Samaritan Educational Ministries. EXCEL is currently composed of six Teams of volunteers who have empowered an Executive Director to work in their behalf, and report to SEM's Management Team.

PURPOSE: EXCEL's purpose is Christian Education and Renewal of the Laity, thus renewing and strengthening local churches. The Format utilized by EXCEL to accomplish this purpose is an intensive weekend experience called an "Excercise in Christian Community Living", which focuses on what is basic to living a Life in Union with Christ. These weekends are conducted by EXCEL Teams, made up of Laity and Clergy, who train an average of six months prior to doing an EXCEL.

HISTORY: EXCEL began as a local program in Los Angeles, California, in 1975. Awareness of it's enormous teaching value spread, and in 1980, EXCEL Teams began forming in new areas, as demand for the program increased. Reorganization and redefinition became necessary to meet the demands of growth.

SEM's Management Team moved, along with Mr. Keith Apple—then the Executive Director of EXCEL, to make some changes at their September, 1984 meeting. Among these were, to start an annual Evaluation process, and creation of a one-half time, paid Executive Director position for EXCEL. Recognizing that the program integrity and accountability of EXCEL cannot be maintained by volunteer time alone any longer — the EXCEL Teams unanimously voted at their annual All-Team Gathering, October, 1984 in Phoenix, Arizona, to approve this action.

FUNDING: SEM's Management Team voted to allocate \$150.00 per month towards the Director's salary. Each Team agreed to contribute \$50.00 per month. Resulting funds: \$450.00. The salary allotted was \$500.00 per month. The difference of \$50.00 comes from general donations.

General Conference has not previously allocated funds for EXCEL administration. At the local level, each Team independently finances it's work, and sends quarterly financial reports to the Executive Director. Teams voluntarily tithed on income to SEM, until the \$50.00 stipend was agreed upon; this amount is higher than previous tithes. Traditionally, EXCEL Teams are started by a form of 'Seed Faith'; receiving help and funds from one Team — then giving help and funds to the next new Team that forms. EXCEL has outgrown this process due to the rapid growth in the past two years.

NEW DIRECTOR: I was appointed Executive Director of EXCEL by the SEM Management Team, and began work November 1, 1984. This is a challenging and exciting time for me! Part of my duties so far have included: helping to create a new structure for EXCEL administration; setting up communication systems, reporting and accounting procedures; exploring program development and new Team building; dealing with problem solving; acting as liaison to FFO; visiting Teams and their EXCEL's; and much more.

My personal commitment to EXCEL comes from 4½ years of work with the Northwest Gathering—EXCEL in the Spirit Team, as Team member, Director, and Weekend Facilitator. I've attended 14 weekends in the USA, England, and Canada; 4 since becoming Director, and will attend 6 more this calendar year. I have also visited 4 of the 6 Teams, and 3 of the Teams in Training.

Following is a list of pertinent data on the progress of EXCEL.

DATA:

CURRENT TEAMS: 6 (8)

EXCEL of the Angels.....Los Angeles, CA
EXCEL in the Redwoods.....San Francisco, CA
EXCEL in the Spirit.....Oregon/Washington
EXCEL in the Desert.....Phoenix, A
EXCEL of the Lakes.....Detroit, MI/Toronto, Ont.
EXCEL of the Armadillo.....Houston, TX

TEAMS IN TRAINING: 5

Toronto, Ontario, Canada
Seattle, Wash/Vancouver, B.C. Canada
Colorado Springs, CO - *Full team*
North Carolina
England

NEW AREAS - reached in the last 2 years:

England

EXCEL #1 was held in July, 1984

Canada

Toronto's first EXCEL was in December, 1984

USA

Houston, Austin, and Dallas, TX; Colorado Springs, CO; Kansas City, MO;
Seattle, WA; Eugene, OR

Total Number of People on Teams: **32** (105)

Total Number of People (Friends) doing support work: **41**

Number of Weekends held from July, '83 - July, '85: **28**

Total Number of Weekends held: **65**

Number of Participants - July, '83-July, '85 (March to July, '85 figures estimated): **767**

FUTURE - Weekends scheduled or planned in these new areas:

Baltimore, MD; Chicago, ILL; Spokane, WA; Oklahoma; Tri Cities, TX; San Diego, CA;
note: San Diego will be a Bi-lingual outreach to the Southwest and Mexico.

Over 20 other areas have expressed interest in having an EXCEL. As quickly as can realistically and financially be done, the Teams are committed to taking EXCEL wherever our churches want it. I anticipate another Team growth surge a year from now, as these areas are reached.

PROGRAM DEVELOPEMENT:

EXCEL II, a new weekend program entitled "EXCELLING in FAITHFULNESS", will be scheduled this coming winter, 1986. It's designed to meet the growing demand EXCEL has received for a 'next step' in the process of learning to live in Union with Christ. Thanks to Elder Michael Mank and Rev. David Pelletier, for their 'faithfulness' to this project!

EXCEL III, "EXCELLING in RELATIONSHIPS", is in the initial planning stages. A great deal of interest in this project has been indicated Fellowship-wide. Intended as a weekend for people in relationships - the Team will be comprised of couples. Projected completion - 1987.

The challenge of working with a Lay educational and renewal program as exciting and vital as EXCEL, is wonderful! I have had enormous support and encouragement from the Teams, Keith Apple, the Deans - Rev. Sherre Boothman and Rev. Dr. Jeffrey Pulling, the Board of Elder's, several District Co-ordinators, and many others!

I believe that EXCEL is successfully making the transition to a strong, accountable, highly visible, and widespread program, equipped to meet the need for quality Lay education across our Fellowship. Thanks to each of the Teams and individuals who have made working for EXCEL a joy! And enormous thanks and blessings are due to Keith Apple, who served as Excecutive Director for 3 years. His work for EXCEL has been invaluable! He remains on the Management Team as EXCEL's representative and advocate.

In Christ's Love,

Jane A. Sandmeier
Excecutive Director, EXCEL
Portland, Oregon

UFMCC BOARD OF PENSIONS



REPORT TO THE 1985 GENERAL CONFERENCE

APRIL 1985

The clergy pension program was approved by the 1983 General Conference. The purpose of this pension is to provide some retirement benefit to all UFMCC clergy who qualify by having 10 years of active service. The Board of Pensions is the body which administers the pension and acts as trustees of the money paid into the pension. In accordance with the '83 General Conference resolution the BOP selected the Spiritual Life and Clergy Care Center to do the day to day administrative work such as banking, bookkeeping, receiving assessment payments, letter writing, notice sending, form design, letter writing, etc.

The five members of the Board of Pensions and their offices are: The Rev. Arthur R. Green, President; Mr. Paul M. Sheldon, Vice-President; The Rev. Charles Arehart, Secretary; Mr. John D. Willy, Treasurer; and Ms. Lois Luneburg, Member at Large. They were appointed by the Board of Elders and they elected their own officers. Elder Michael Mank is the liaison Elder.

In just 20 months the pension has gone from being an approved motion of the General Conference to a fully operational Board of Pensions. The BOP has met twice to approve the Plan and Trust Document, set basic policy, authorize the method for collecting the Quarterly assessments, received those assessments beginning 4/10/84, set up an entire record keeping system, decided upon the rudiments of SOP's, set an initial investment policy, and has made the first investment.

In this process the Board has taken a very conservative approach in budgeting and spending for administrative costs. Pension Services Corporation was hired to perform specialty services such as writing the Plan to our specifications and legal requirements and to do actuarial work. Besides being well recommended they also had and have one of the most reasonable fees in the industry. An Administrator is paid \$325 a month to do everything from consultation with bank executives, attorneys and Pension Services, to bookkeeping, to letter composition and typing, to reporting to the Board of Elders. The BOP members do not receive a per diem for their meeting days and will meet by conference phone calls if there is a need for more than one meeting a year.

While the '83 General Conference authorized the pension no provisions were made to meet the administrative costs of setting up and running this needed benefit for our clergy. These costs have been met out of the "per voting member" assessments that local congregations pay. This diminishes the amount of money available from that source to use as the investment base to earn a higher retirement benefit for our qualified clergy. It should be noted that the Board of Elders authorized the payment, from UFMCC monies, of some set up expenses incurred in 1983.

The actuarial study completed in February 1985 indicates that at our present rate of income and growth that a clergy person who would retire in 1994 at age 65 or over would get \$59 a month benefit from the pension. Needless to say the financial base must be increased in order to raise this benefit to a point where it will make more than a passing difference in the quality of retired life. Both clergy and members of local churches have asked us why the administrative costs are not being born by the Fellowship. If the UFMCC Budget process paid the administrative costs then the local church assessments would go to the pension fund itself thereby increasing the investment base. Gifts and bequests to the pension fund could make a substantial difference in the fund base and the retirement benefit.

The BOP at their February '85 meeting agreed upon an approach to find a Third World person to serve on the BOP. Since this is a working Board this approach involves finding candidates who are not already overburdened with Fellowship responsibilities. As with the other members this person needs a financial management, investment, legal and/or pension plan management experience and must be bondable. The size of the BOP will increase to six with this person. Future expansion will depend entirely upon a formula of investment base to number of participants. The increased Travel/Meeting Expense portion of the Budgets reflects this likely expansion to six. The '83 General Conference also passed a resolution requesting the BOP to explore options for retirement programs for all clergy. The present program covers U.S. clergy who serve in the U.S. or who are paid in U.S. dollars. This was to be the Board's first priority after establishing the initial trust and pension plan. Although it is only now that the initial trust and pension plan could be considered established some initial groundwork was laid as early as March of 1984.

Australia is looking into their national retirement program which they could pay into for their clergy regardless of citizenship. They have said that they do not need our assistance in this process. Both Canadian Districts have appointed people to look into their laws and possible options. They have received copies of the U.S. Plan & Trust Document and there have been discussions with their District Coordinators. Correspondence has occurred with Mexico as well as a discussion with their District Coordinator. This process of assisting the process in other countries will be continued.



SPIRITUAL LIFE AND CLERGY CARE CENTER

P.O. Box 9170, Anaheim, CA 92802 714/758-8141

An Institution of the Universal Fellowship of Metropolitan Community Churches

REPORT TO THE 1985 GENERAL CONFERENCE

ACTION ON MOTIONS & RESOLUTIONS OF THE 1983 GENERAL CONFERENCE:

SLACCC has administered the Clergy Pension. See the Board of Pensions report for details regarding the clergy pension.

SLACCC, or more accurately the Sr. Chaplain, has become more proficient than she dreamed possible in pastoral care in the a.i.d.s. crisis, Praise God! SLACCC has been a resource in this regard to the Fellowship at large through articles in INSIGHTS. SLACCC has also been a resource to individual clergy and others who have called or written with questions and concerns regarding aids and pastoral care. The Sr. Chaplain worked with the West Hollywood Ecumenical Network to show the PBS documentary, AIDS: PROFILE OF AN EPIDEMIC locally in West Hollywood and to present a day long seminar, ITS OUR PROBLEM TOO! The latter was aimed at mainline clergy and chaplains. There were around 100 registrants primarily from mainline denominations with a good representation from MCC's. Its purpose was to give accurate medical facts and to have workshops. The workshops were, Counseling PWA's, Creating a Caring Community, Counseling with Family of PWA's, and Theological/Biblical Look at Homosexuality. PWA means Person(s) With Aids. PWARC means Person(s) With Aids Related Complex, which means they have many of the symptoms of aids but have not yet developed one of the terminal diseases which is what is medically required to give a diagnosis of aids.

PROGRAM OVERVIEW:

Fund raising efforts have met with good results, however, not adequate enough to accomplish II B 10 & 11 and III G, H, and J of the Proposal approved by the Board of Elders and the '83 General Conference. Many other parts of the Structure and Program as outlined in that Proposal have only been met in part and/or sporadically. This is not likely to change much until there is adequate funding to hire a full time executive secretary and at least a part time Chaplain in addition to the Sr. Chaplain. One person can do just so much direct care, typing, type setting, bookkeeping, PR, fund raising, note and letter writing, writing of articles, brochures, etc., counseling, outreach, etc. SLACCC continues to meet its objectives while looking forward to improvement in available resources of finances and talent.

SLACCC has two Retreat Locations, private rooms in homes made available to clergy on retreat through the Sr. Chaplain. One is located in northwest Arkansas and the other in Southern California. Both have been used by clergy to their benefit.

Bev Teagle has been the one consistent Primary Resource Person and has won the confidence of many and has been of assistance to many. Rick Weatherly has more recently become a Primary Resource person and is gradually being trusted, his availability in this capacity has not been as well known.

In the two years since the last General Conference SLACCC has dealt with every kind of need or problem from attempted suicide to conflict management to felonies to relationship problems to illness to death to being a friendly voice and a sounding board for someone to work it out themselves. The number of clergy who seek out SLACCC for assistance increases steadily as it has been shown that confidences are kept. This is also true for significant others, former clergy, student clergy, lay worship coordinators, etc. Some of this increase is also attributable to more and more people becoming aware of this program. SLACCC has been integral in several touchy situations with clergy toward working out a resolution with which all could live. The 10% in Clergy Benevolence money does not begin to scratch the surface of the need but it has made a real difference in the lives of a number of clergy.

SLACCC has done a remarkably good job especially in light of the fact that SLACCC was not in the budget approved by the '83 General Conference. It did have a category in that budget which allowed for designated monies but there were none budgeted in the regular budget process. Time and energy that might go to direct ministry service has gone into fund raising.

COMMISSION ON FAITH, FELLOWSHIP, AND ORDER

TO: General Conference 1985

FROM: Jennie Boyd Bull, Chair

DATE: March 19, 1985

SUBJECT: Report of the Commission on Faith, Fellowship and Order

Since General Conference 1983, FFO has done the following:

- Produced a brochure describing our history and purpose, process, study questions, workshops and resources.
- Held three (3) meeting: Kansas City in March 1984, Orlando in January 1985 and Sacramento in June 1985.
- Finalized study questions toward a Christian Theology of Sexuality, for adoption by this General Conference, as an agenda for FFO for the next eight (8) years.
- Developed and offered "Can We Talk? Vocabulary of Faith," a workshop with video by Rev. Elder Nancy Wilson that explores how language differs, is similar, and changes as we grow together as a Christian community of faith.
- Continued offering of two (2) workshops: "Sexuality and Spiritually" and "Study Questions Toward a Christian Theology of Sexuality."
- Developed a new workshop for conference 1985 and beyond, "Vocabularies of Sexuality."
- Prepared a statement on "Is aids God's Judgment?" for use by UFMCC.
- Participated in the Baptism, Eucharist and Ministry process through a Lent Home Study Series and response to the World Council of Churches on the document.
- Participated in the National Council of Churches' Commission on Faith and Order as observers, attending twice (2) yearly meetings.

Study Questions Toward a Christian Theology of Sexuality:

The FFO meeting in Kansas City in 1984 melded the eight (8) questions being presented to General Conference from over two-thousand (2,000) provided by our districts and extension areas. These questions and the subquestions which interpret them in greater depth, are being presented as the major agenda for FFO for the next eight (8) years, through General Conference 1993, with the goal of studying two (2) at a time.

3 FFO brochures
AIDS: Is It God's Punishment?
Living Out the Original Hope: The FFO

(They have been translated into Spanish and we plan to also translate them into French.)

The tools FFO has developed for exploring these questions are varied:

- Workshops led by FFO representatives, developed by FFO, using a variety of resources.
- Resource listing of books and people, developed and updated by Dr. Jeffrey Pulling, Dean of Samaritan Extended Studies.
- Home Study Series and other resources for group study.
- Group drafting of statements on related issues.
- Working papers from representatives and other related issues. At its meetings, based on feedback from the workshops, FFO representatives will draft statements responding to the questions in ways that will give us direction for the future. Our goal is NOT to provide a final "last word" statement on these questions, but rather to provide feedback on whatever consensus areas we reach and to provide UFMCC at every level with tools for personally and corporately wrestling with these issues. In a Fellowship as diverse as ours, the goal is NOT uniformity, but informed diversity within our Christian faith, and the ability to communicate with love and trust within that diversity.

Resources for 1985-1987 will focus on the first two (2) questions: "What is sexuality?" and "What is spirituality?". Rev. Sherre Boothman, Rev. Ken Martin and Rev. Janet Pierce have developed a workshop on "Vocabularies of Sexuality," designed to provide a safe forum for presenting basic sexual information and vocabulary for us to begin to share our questions and perceptions. Dr. Joe Bottorff and Mr. Rusty Moe presented a workshop, "What Is Prayer?" at Clergy Conference 1985 that will be adapted by FFO for Fellowship-wide distribution. Dr. Jeff Pulling and FFO have developed a resource listing on the two (2) questions (see Attachment A, to be distributed at conference). We will also be designing other resources, such as home study group, for use in exploring these questions.

Ecumenical Faith and Order Activities:

Since 1983, UFMCC has been appointed to observe status with the Commission on Faith and Order of the National Council of Churches. The Chair has attended three (3) meetings as part of the Contextual theology work group, which developed a book, Changing Contexts of Our Faith, edited by Ms. Letty Russell (Fortress Press, Fall 1985). The March 1985 meeting in Atlanta, Georgia was attended by Ms. Carolyn Mobley, FFO representative from Third World Ministries. The Chair and one (1) other FFO representative are committed to attend each of the twice yearly meetings and participate in a working group, in particular the group on "Unity of the Church and the Renewal of Human Community." This group sees socially divisive issues such as race, sex and culture as more important than classical theological issues in working toward church

union. UFMCC is one of the few communions in the faith and order movement with its own theological body. Most leave theology to seminaries and scholars, and make no attempt at grass roots participation. Our contribution is much needed because of our ecumenical diversity and practice, our emphasis on lay ministry, inclusion of women and people of color, and issues of sexuality.

Since October 1983 FFO has also been involved in the reception process for Baptism, Eucharist and Ministry, a World Council of Churches ecumenical statement that is being widely discussed throughout Christianity as a basis for unity. This document is a gift to UFMCC, saying in words what we already do in worship, sacrament and ministry because of our ecumenical diversity. Rev. Joseph Gilbert, Mid-Atlantic District FFO representative, is coordinating our response to the statement, with input from the Clergy Credentials and Concerns Committee on the "ministry" section. He designed a Lent Home Study Series, distributed by Samaritan Extended Studies, that has provided grass roots feedback to FFO on the statement. (FFO's response will be distributed at conference as Attachment B.)

A future goal is working toward participation in the World Council of Churches Faith and Order Conference in 1988.

The Process of FFO's rebirth have been a time of exploring and solidifying a vision of our process. It is exciting to see UFMCC grow beyond a "crisis mentality" in dealing with matters of faith. The slower pace of FFO provides for the trust-building and communication essential to that task. We are also committed to worship, play and laughter as part of our sharing together. Theology without joy is missing God's presence.

The next two (2) years begin long term implementation of our process and transition to new leadership. We have defined positions on our steering committee, as follows:

- Chair, elected at the 1986 meeting, to serve ex officio as "training" before becoming Chair by vote of Conference 1987.
- Clerk, for internal communication.
- Program coordinator, to oversee development of publications about FFO for UFMCC and beyond. *Communicators Coordinator*
- Ecumenical coordinator, to work with the Baptism, Eucharist and Ministry process and with the Chair in other ecumenical faith and order work.

At least two (2) of these steering committee positions will be filled by laity. (A listing of the new steering committee members will be distributed at conference as Attachment C.)

FFO plans to continue the flexibility of process that enabled it to respond to the Board of Elders request for a statement on "Is aids God's Judgement?" at its January 1985 meeting in Orlando, Florida. While our

primary goal is working toward a Christian Theology of Sexuality, FFO is committed to being flexible enough to respond to the issues that will always arise in the interim, and the FFO representative structure is useful for drafting statements, such as that on aids.

Concern:

One important concern of FFO is the need for adequate Third World representation on the commission. At present there are NO elected FFO representatives from our thirteen (13) districts who are persons of color. While representatives have been appointed from Third World Ministries and the Hispanic WCE, and we have included funding for these representatives in our budget proposal, past lack of funding has meant little or no representation of their perspectives on the commission. It is imperative that ALL of UFMCC be included in the work of FFO. While all of the North American districts have been represented at FFO meetings, and we have received written input from the North Seas and Australian districts, we continue to need greater Third World, Hispanic and World Church Extension participation in our process. Ms. Jane Sandmire, head of EXCEL, has been added as a Samaritan advisor to increase lay participation. (See Attachment E).

Action Items for General Conference 1985:

1. At General Conference 1983 the following process for selection of Chairpersons was adopted: "The Chair of FFO shall be elected by the General Conference from among the lay and clergy representatives to FFO, to serve for a four (4) year term. The Commission will serve as a nominating committee for this process." Because of the commission's restructuring to allow for selection of a Chair in 1986, serving one (1) year ex officio before election by General Conference, the commission is recommending a two (2) year term for the Chair. The nominee will be presented at conference, based on selection at the pre-conference FFO meeting. (See Attachment C).
2. Study questions toward a Christian Theology of Sexuality. (See Attachment D, to be distributed at General Conference, for a complete statement of the questions, with subquestions.) FFO is seeking adoption of the eight (8) questions only, not the subquestions, by the conference.
 1. WHAT IS SEXUALITY?
 2. WHAT IS SPIRITUALITY?
 3. HOW ARE GOD AND SEXUALITY CONNECTED?
 4. WHAT DOES THE BIBLE TELL US ABOUT SEXUALITY?
 5. HOW DOES MY SPIRITUALITY/SEXUALITY AFFECT MY ATTITUDE AND BEHAVIOR TOWARD GOD/SELF/NEIGHBOR?
 6. WHAT IS SEXUAL HEALING?
 7. HOW DOES THE CHURCH (Congregation, UFMCC, Church Universal) IN WORSHIP, SACRAMENTS AND RITES, AND MISSION RELATE TO SEXUALITY?
 8. WHAT, IF ANY, RELATIONSHIP IS THERE BETWEEN SEXUALITY AND SPIRITUALITY?

NOTE:

Attachments: (to be distributed on floor of conference)

- A: Resources on Sexuality and Spirituality
- B: Response to Baptism, Eucharist and Ministry
- C: FFO Steering Committee and Nominee for Chairperson
- D: Study Questions toward a Christian Theology of Sexuality, with subquestions
- E: List of FFO Representatives

Enrich Browning - Clerk
Pat Crosby - M. Atlantic
Janet Pierce - Ecumenical Coordinator

Theology w/o joy is missing God's presence.

(COMMISSION ON FAITH, FELLOWSHIP, AND ORDER)

FAITH, FELLOWSHIP AND ORDER REPRESENTATIVES
March 1985

(ATTACHMENT E:)

DISTRICT/WCE
AND COORDINATORCLERGY REPRESENTATIVESLAY REPRESENTATIVESU.S.A.:Great LakesGrant Ford
Holy Covenant MCC
Grange, IL.Jeff Padgett
Christ the Redeemer MCC
Evanston, IL.
(LaPaula Turner)Gordon Barcalow
Good Shepherd MCC
Chicago, IL.
± (Sandi Robinson)Hispanic WCEJose Mojica
ICM Nueva Vida
Los Angeles, CA.± Bern David
ICM Santa Cruz, NM.Jesus Maisonet **
ICM Hispana, NY.Mid-AtlanticAdam DeBaugh
MCC Silver Spring, MD.±# Joseph Gilbert
MCC Philadelphia, PA.± Erik Browning
New Life MCC
Tidewater, VA.Mid-CentralBonnie Daniels
Leavenworth, KS.± Bob Twar
MCC Wichita, KS.±* B.J. Couvion
(Assist. Chair)
MCC Kansas City, KS.NortheastWillie White
MCC Greater Rochester± Leslie Phillips
MCC Boston, MA.± Lawrence Firrantello
MCC New Haven, CT.NorthwestDavid Pelletier
Lafayette, CA.±** Betty Pederson
MCC of the Redwoods
San Rafael, CA.Jack Hubbs
San Francisco, CA.South AtlanticGil Lincoln
MCC Nashville, TN.± Paul Tucker
MCC Nashville, TN.
(Janet Pierce)Victoria Landes
St. John's MCC
Raleigh, NC.South CentralClarke Friesen
Houston, TX.±# Jo Crisco
Mid-Cities MCC, TX.Nancy Bogdanowicz
MCC of Ressurrection
Houston, TX.

** Jesus Maisonet died of aids in New York, in October, 1984.

(COMMISSION ON FAITH, FELLOWSHIP, AND ORDER)

Southeast

Lee Carlton	±	Greg Strickland	±# Dale Flake
S. E. District		St. Luke's MCC	Church of the Holy
		Jacksonville, FL.	Spirit MCC
			Ft. Lauderdale, FL.

Southwest

Judy Dahl	#	Marianne Van Fossen	Pat Crosby
Laguna Niguel, CA.		MCC Los Angeles, CA.	Los Angeles, CA
	±	(Shelley Hamilton)	± (Chuck Russell)

CANADA:Eastern Canada

Ron Bergeron	±#*	Clarence Crossman	±# Tom Wilkinson
MCC Ottawa		Holy Fellowship MCC	MCC Ottawa
Ontario, Canada		London, Canada	Ontario, Canada

Western Canada

Ernest Lacasse	±	Bev Baptiste	Wendy Trachtenberg
MCC Vancouver		Winnipeg, Manitoba	MCC Vancouver

WORLD EXTENSIONS:Australia:

Jim Dykes	±	Samuel Kader	John Dingle
MCC Sydney		MCC Melbourne	MCC Sydney

North Seas

Bob Arthur		Tan Kia Hong	Kirsten Jongsgaard
MCC Birmingham		MCC North London	Kirkegruppe MCC
England		(written input)	Copenhagen, Denmark

THIRD WORLD MINISTRIES:

Renee McCoy		Carolyn Mobley	Dahn Melvin
Harlem MCC, NY.		MCC Atlanta, GA.	MCC New Haven, CT.

Chair: *±# Jennie Boyd Bull
MCC Baltimore, MD.

Samaritan Advisors:

±# Sherre Boothman	±	Jeff Pulling	Jane Sandmire
Los Angeles, CA.		Hartford, CT.	Portland, OR.

Liaison Elder:

Jeri Ann Harvey
Los Angeles, CA.

NOTE:

- * Steering Committee
- ± Kansas City meeting attended (March 1984).
- # Orlando meeting attended (January 1984).

revised 4-85 ev

REPORT FROM THE CHAIR, SUB-COMMITTEE ON STANDARDS
TO THE GENERAL CONFERENCE
JULY 1985

Since July of 1983, a number of "areas" have been targeted for work, development and clarification by the Sub-Committee on Standards. The very nature of those directions affirm again that we are indeed in transition from housekeeping and crisis management to ongoing developmental goals and building programs.

The realization of an active, viable Spiritual Life and Clergy Care Center through Rev. Nancy Radclyffe has freed up the entire committee for more specific work and clearer direction. The Sub-Committee on Standards enthusiastically supports SLACC and encourages this conference to support SLACC in any and all ways possible.

Generally, the work of this sub-committee over the past two years can be summed up in three specific categories (arising from the target areas established in July 1983).

- I. Clergy Conferences
- II. Clergy Manual Clarifications / On-Going Upgrading
- III. Programs for Pastoral Development and Clergy Evaluations

I. Clergy Conferences

A. Scheduling

One conference in General Conference years
1985 - September, Sisters, Oregon

Regional Conferences in off - General Conference years

II. Clergy Manual Clarifications / On-Going Upgrading

- A. Revision of "transfer" section to include women and other religious with academic requirements and pastoral experience lacking ordination status because of gender or affectional preference.
- B. Clarification of "acceptable" grades
 - "C" or better accepted for initial application
 - "B" or better for ordination application
- C. Requirement Changes

In cooperation/conjunction with Samaritan Educational Ministries and the Sub-Committee, Student Clergy, the following concepts or requirements are submitted to this General Conference for implementation as noted:

1. Concepts for Professional Training Program

- a. Academic requirements and needs need to be fulfilled before appointment as Student Clergy in the local church
- b. In planning the training program, prospective pastors should seek help from pastors and Christian educators in UFMCC to evaluate areas that need growth beyond the actual academic and experiential requirements set by CCCC
- c. The academic program must consider the unique aspects of UFMCC ministry
- d. Beyond the basic training for pastoring, the academic and experiential training program should be tailored to meet the long-range career goals of the prospective clergy
- e. Prospective Student Clergy should choose the MCC in which they wish to do their experiential training carefully
- f. The period of experiential training with a church needs to involve the Student Clergy in all aspects of a pastor's job.
- g. A system for supervising evaluation of the individual tasks performed by Student Clergy is needed during the experiential training
- h. Student Clergy need to take advantage of every opportunity to be exposed to UFMCC's diversity and clergy responsibilities beyond their local church

(These concepts will be specifically outlined and developed in the Student Clergy Manual, a joint project of Sub-Committee Standards, Student Clergy and Samaritan Educational Ministry, available for distribution September, 1985)

2. Proficiency Exams

Sub-Committee on Standards firmly endorses the idea that proficiency exams are tools for affirmation rather than exclusionary traumas. We believe that the development and implementation of the exams should be done through recognized educational channels. We are only concerned that entry-level clergy have basic information and resources, rather than being testable. To that end, CCCC will work with Samaritan

Educational Ministries so that eventually all entry-level prospective clergy may either take the proficiency exams or take and pass Samaritan course work in the four areas.

- a. The "Orientation to Pastoring" Program will be required for all initial licensure people effective for licensure 1988
- b. The "Introduction to Sexuality Studies" will be required for all initial licensure people effective for licensure 1988

3. Career Testing

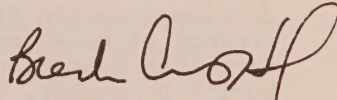
In lieu of pursuing and developing specific testing for "vocation", our experience with the Personal Profile is that it is a helpful and positive self-evaluation tool, especially when done in conjunction with peers/colleagues. Effective for licensure 1988, all initial applicants will be required to have completed the Personal Profile.

(They can be offered at Student Clergy Conferences, District Conferences, etc. at a cost of \$8.50 per person.)

III. Pastoral Development Program

A program of pastoral development and evaluation offered in a three-part program. Workshops available at this conference and can be arranged for District Conferences, WCE areas, etc. by contacting Sub-Committee Standards Chair.

Respectfully submitted,



Rev. Brenda Cisneros-Hunt
CCCC, Chair, Sub-Committee,
Standards

Report of the Concerns Subcommittee of the CCCC to the General Conference of UFMCC

April, 1985

Members of our committee have corresponded with about 50 clergy and lay people during the past two years.

A. Pastoral Care

Although some of our work has to do with pastoral care, it has been impossible for our subcommittee to serve as a pastoral care structure for clergy in UFMCC. Through the Spiritual Life and Clergy Care Center (SLACC), pastoral care is being effectively done for the first time in an ongoing, consistent way. We commend the work of Rev. Nancy Radclyffe, and we recommend to the General Conference that SLACC be supported in every possible way. Our work convinces us of the urgent need and the effectiveness of this ministry.

B. Discipline

1. The judiciary process is the only means by which a clergy-person can be disciplined, and we believe that positive use can be made of this process. For example, unsubstantiated allegations about a clergyperson can tarnish her or his reputation for years, even though they may have no basis in fact. The judiciary process can offer a positive opportunity to set the matter to rest.
2. This process can only be initiated by three clergy, a majority of the elected District Officers, or a majority of the local church affected. Therefore the CCCC decided in Toronto in 1983 that the Concerns Subcommittee might bring charges on behalf of others, if circumstances warrant this.

C. Ordination

In the past year, the Concerns Subcommittee, on behalf of CCCC, has invited 10 licensed clergy to apply for Ordination candidacy. Partly as a result of this we have 18 ordination applications this year.

D. Defacto resignation

Please note that this policy is in effect and has been enforced in one case already last summer. (See the Clergy Manual, P.9)

Respectfully submitted,

Karen Ziegler
Rev. Karen Ziegler

1985
GENERAL CONFERENCE XII
SACRAMENTO, CALIFORNIA

BOARD OF WORLD CHURCH EXTENSION REPORT

STRUCTURE:

The Board of World Church Extension is made up of the following:

1. Executive Secretary - Reverend Elder Jean A. White
2. Hispanic Coordinator of the Americas - Reverend Jose Mojica
3. New Zealand - Reverend Leigh Neighbour
4. Nigeria - Reverend Sylvanus Maduka

TASK:

Our task is defined in (Article 6D) of the Universal Fellowship Metropolitan Community Churches By-Laws: "The Board of World Church Extension shall be directed by the Board of Elders to continue to develop an outreach in response to interested groups throughout the world."

OUR OUTREACH AS PRESENTLY DEFINED IS:

1. To identify and implement correspondence with persons and groups throughout the world, to inform them of the aims and goals of MCC. To encourage them in the formation of groups identifying themselves as part of UFMCC. To discover and develop persons within the area who have the qualifications to pastor and serve as administrators of UFMCC groups and structures.
2. To translate Fellowship literature into language special needed to help implement the start of churches in various countries.

Liberia moved to Ghana

*300% growth
South Africa - have group*

#'s in 1985 - 11-Nigeria

+ the District (North Sea)

1- France

1- Barcelona, Spain

6- Mexico

Indonesia¹

*Seon, France
fire-bombed after
televised Holy Union*

(BOARD OF WORLD CHURCH EXTENSION REPORT)

PRESENT OUTREACH STATUS - SUMMER 1985:

1. Western Europe: This is still our area of maximum development and inquiries. A detailed report of the efforts in this area is appended to this report.
2. Hispanic Americas: This Church Extension area encompasses all of the Spanish speaking ministries in the Americas and the Hispanic groups in the United States.
3. The African Continent: The work in Nigeria continues. Interest from South Africa and Liberia have begun again.
4. New Zealand: New interest is showing from other parts of the country during the last year.
5. Asia: Many inquiries are coming from different parts of Asia the whole time.
6. Middle East: We are receiving constant inquiries from countries in this area.

NOTE:

A more detailed report of all the activities in these countries is attached.

PROJECTED GOALS FOR WORLD CHURCH EXTENSION 1985 to 1987:

There are five (5) major principles of the World Church Extension development:

1. Translation and production of materials about UFMCC, homosexuality and the Bible, and the By-Laws.
2. Strengthening and development of satellite/anchor churches in developing areas.
3. Training and recruitment of clergy and lay leadership.
4. Outreach to new areas.
5. Continuing work in existing Extension areas.

WESTERN EUROPE:

One of the main goals is the development of satellite or anchor churches in developing areas. In Western Europe we would like to make the church at Lyon, France our satellite church, to be able to use this church as a base to reach into other areas of France and to French speaking parts of Switzerland, also to be able to use it as an anchor church for the North of Spain.

HISPANIC AREAS:

In the Hispanic Americas, we would like to make our satellite church Mexico City. We are going to have a special building fund project in late 1985/1986. We really believe that these people need their own building and that they will be able to add much to the of spreading the Gospel in Mexico.

During this next two (2) year period we would also like to start a satellite church in either Los Angeles or another U.S. city for the Hispanic congregation of the U.S.A.

NEW ZEALAND:

Our satellite church in New Zealand would be Auckland and we hope to be able to support them that they can outreach in to other parts of their country during the next biennium.

NIGERIA:

We have no great plans for Nigeria at present. Our work in Nigeria seems to more akin to that of Church World Service, than establishing MCC congregations that fully understand and are involved in our special ministry. The subsidy that we send each month helps support the Pastors as they minister in difficult conditions in rural Nigeria. However, it is possible that we may be able to start an MCC with a special outreach to gays and lesbians in Lagos during the next biennium.

LITERATURE:

During the last biennium we have now translated the Fellowship literature into various languages. Much has been done into the Spanish language, the 'By-Laws', 'UFMCC Today', 'Homosexuality and Scripture - What the Bible does and does not say' and a Spanish speaking newsletter on a monthly basis has begun. We have the By-Laws and various pamphlets in French. 'UFMCC Today' in Chinese, Danish, Dutch, German, Polish and now being translated into Italian and Greek. We really praise God for the accomplishments during the last two (2) years.

REPORTS FROM CHURCH EXTENSION AREAS:

NEW ZEALAND REPORT:

MCC in New Zealand is growing. During the last few months they have been incorporated under the laws of their own country, which now means that MCC is a bona-fide church. This will make a great deal of difference to the outreach program within that country. One of the main outreaches in New Zealand at the present time is taking part in the A.I.D.S. support group and sharing with people about MCC as they do this.

Reverend Elder Jean White visited New Zealand in December and was able to speak to people in Wellington where we hope a group will be able to start shortly. We have several areas planned as target areas for our outreach during the coming biennium and we feel that we are growing slowly.

Submitted by Reverend Leigh Neighbour,
Pastor of Auckland
MCC, New Zealand

HISPANIC REPORT.

Thanks to God and the effort of Mr. John Doner we now have a new ICM in Mexico. In the beautiful city of Guadalajara. We have grown through the last two (2) years and now have eight (8) Hispanic churches. We have seen great growth during the last two (2) years and praise God for it.

We are so pleased that we have literature now available in Spanish, 'By-Laws' and Fellowship pamphlets.

Our church in Mexico City desperately needs a building as they are growing the whole time. I have visited most of the groups in the U.S.A. and Mexico City during the last year and apart from the closing of one (1) group, they are all slowly growing and praising God.

We have received inquiries from Columbia and other South American countries.

Submitted by Reverend Jose Mojica
Church Extension Officer
for the Hispanic Americas.
Los Angeles, California

NIGERIA:

Reverend Sylvanus Maduka writes that the Lord is blessing them greatly in Nigeria, they are continuing to evangelise and have a large childrens and musical program going at this time. There is still a great need for more funding for the work there. Reverend Maduka still badly needs a car to be able to travel around to visit the various churches. The government is offering them a piece of land in Bauchi State for the use of a church building. There is great excitement about this. Reverend Maduka writes about several personal setbacks that various people have had during the last two (2) years, but praises God that they have all come through them.

Submitted by Reverend Elder Jean A. White,
Liaison Elder
on behalf of Reverend Sylvanus Maduka
Kaduna State, Nigeria

WESTERN EUROPE:

During this last year we have seen the Church Extension are of the United Kingdom and Demark become a District. People are very excited about this as they can now participate more fully in the Fellowship.

The advent of Reverend Bob Arthur in England has meant that we now have a branch of Samaritan Education Center here and this is helping Student Clergy in Europe a great deal.

FRANCE:

We now have a group of people in France headed by Mr. Dominique Mouthe who are working very hard to build UFMCC within France. They have begun a help-line for gays and lesbians and for the people suffering from A.I.D.S. During the last few months there has been television coverage of them and this has enabled us to reach out to quite a few people. I have spent considerable time with this group enabling them to implement a church in Lyon.

SPAIN:

The town of Sitges is a 'gay town'. Many European gay men flock to this city, many Americans live there. I have been invited to take 'trial worship services' there and a great deal of interest has been expressed in starting MCC in this town. We have also a feasibility study group in Barcelona, some ex-monks and nuns are attending this and praying that God will lead them whether they should join UFMCC or not.

GREECE:

It is exciting that we are making headways into this country. It has always been strongly dominated by the Greek Orthodox churches. The laws are very different to other countries and we are having to go slowly to make sure that we do not violate any of these laws. However, we really believe that God is moving there.

NEW AREAS OF OUTREACH:

In Austria, Italy, Germany, Holland, and Switzerland we have several contacts. As many of these countries have State Churches, people take much longer to get used to the idea of belonging to a "new church", but God is moving in many ways, helping to overcome these obstacles.

INDONESIA:

There are a group of women in Indonesia who are very desirous of starting an MCC. They want me to visit and help to organize. Until we have more funds available, we can only continue to correspond.

India, Japan, Liberia, the Middle-East, the Phillipines, South Africa, and the Virgin Islands are all places where people are asking for UFMCC to start work.

God has richly blessed us. Without your constant prayer and financial support we would not be where we are today. We have come a long way, but still have a long way to go.

We desperately need to reach out in even more ways than what we are already doing.

Thank you on behalf of all the people who have found peace with God, through your efforts.

Respectfully submitted by
Reverend Elder Jean A. White,
Executive Secretary
for World Church Extension

ev/85

1985
GENERAL CONFERENCE XII
SACRAMENTO, CALIFORNIA

ECUMENICAL RELATIONS REPORT

This has been a wonderful two (2) years of ecumenical witness and ministry for the Department of Ecumenical Relations.

We really believe that the ministry of Ecumenical Relations may be better identified by changing the name of the department to the Department of Ecumenical Witness and Ministry. We believe this more accurately reflects the task of the Ecumenical Relations for the Universal Fellowship Metropolitan Community Churches.

THE NATIONAL COUNCIL OF CHURCHES

We have continued in our ministry by attending two (2) Governing Board meetings each year.

In November 1983 the Governing Board of the National Council voted to postponed indefinitely any vote on our eligibility for membership in the Council. The precise meaning of this vote and its' implications have been debated for two (2) more years in the council. Our application is still on file. It's up to us to update it and to reactivate it and ask the council to deal with it at a future time.

The agenda for the next three (3) years for the Council is a three (3) year dialogue with UFMCC that has been approved by the Governing Board. A steering committee composed of members of the Governing Board and members of UFMCC will be working in May 1985 to design the three (3) year dialogue. This dialogue will occur in November of each year for one and a half (1½) days prior to each Governing Board meeting and should involve up to thirty to thirty-five (30-35) members of the Governing Board and as many selected MCC persons as we can gather together in the city in which we will be meeting.

The following will be the areas which will be discussed at these meetings:

1. Human Sexuality, Christian Faith and Life.
2. Our understanding of the Bible.
3. Our understanding of Christian Unity and Mission.

The first of this dialogues will take place this November 1985 in Fort Worth, Texas.

We want to give thanks to the following persons who attended the Governing Board meetings and who assisted us in our work. (We certainly will not be remembering everyone and want to make sure that you know we have appreciated your support.): Thanks to Rev. Jennie Boyd Bull, Rev. Elder Donald Eastman, Rev. Jeffrey Pulling, Rev. Karen Ziegler, members of MCC Dayton-Ohio, members of MCC Louisville-Kentucky, Rev. LaPaula Turner, Eleanor Nealey, Ms. Barbara Kane, other members of MCC Princeton, New Jersey, Rev. Joseph Gilbert, Mr. Pat McGuire, other members of MCC Philadelphia, Rev. Jim Mitulski, Mr. Adam DeBaugh, Rev. James T. Atkinson, Rev. Willie White, and dozen of others who assisted in our meeting.

These meetings provide a way for member of local Metropolitan Community Churches to actually visit Governing Board meetings, to receive an education about the Ecumenical movement in the United States, and to see MCC leadership participating and working with members of the National Council of Churches.

This has been an exciting and educational experience for everyone involved. Over eighty (80) persons have been involved in this process since its beginning in 1981.

We will of course plan to continue to work with the National Council of Churches in the United States. At the completion of each dialogue special reports will be made to the Governing Board by the steering committee on the results on that dialogue with a view towards the future of Metropolitan Community Churches participation in the National Council of Churches.

NATIONAL COUNCIL OF CHURCHES PARTICIPATION

Thanks to Rev. Renee McCoy for attending the Third World Women in Ministry Conference of the National Council of Churches as a guest speaker and resource person in 1984; Rev. June Norris and Rev. Brent Hawkes for representing us on the National Council of Churches Task Force on Family Life and Human Sexuality. Special thanks to Rev. Jennie Boyd Bull and Rev. Joseph Gilbert for representing us at the National Council of Churches Faith and Order meetings, and as our first observers to the Consultation on Church Union meeting that dealt with the "Baptism, Eucharist, Ministry" document. This has included lots of extra work for already busy Faith, Fellowship and Order Commission people.

Rev. Elder Nancy Wilson and Ms. Sandi Robinson have consulted and coordinated this and all other efforts and have attended Ecumenical Governing Board meetings and have been involved in local efforts. Sandi has been newly appointed as a member of the "Justice for Women Working Group" of the National Council of Churches, and has been working on compiling our results of our recent Ecumenical survey. Those results are listed as follows:

ECUMERICAL RELATIONS SURVEY RESULTS

There were sixty-nine (69) responses to the Ecumenical Relations Survey that we did in late 1984. Of those we discovered that twenty-eight (28) MCC Churches meet in another Church's facility (or a little over 40%) fifteen (15) or 21% belong to regional or local Councils of Churches, and two (2) are observers at Church Councils. Four (4) congregations have been denied membership in local or regional councils. Twenty-nine (29) or 42% participate in other ecumenical organizations or agencies. Twenty-three (35%) Pastors or staff clergy participate in local ministerial associations. Thirty-three (33) or 47% have formal relationships with local gay/lesbians religious groups, twenty-five (25) have informal, and eleven (11) or 15% have no relationship (some because they are the only gay/lesbian-oriented religious groups in their area.)

One of the questions asked was, "Do you have any relationship with any Third World Churches, or churches that minister primarily to racial minorities in your city or area?" Although seventeen (17) said "Yes" (24.6%), only four (4) or five (5) indicated something more than very superficial contact with racial minorities.

The Churches responding were from Australia, Canada, Great Britain, Mexico, and the United States. In addition to important specifics on what denominations MCC churches rent from, what councils we are members of, etc., we drew the following conclusions from the survey:

1. We have certainly seen a lot of progress in MCC's participation in the wider Christian community - a dramatic change since our last survey of eight (8) years ago.
2. We need to do more education concerning our ecumenical ministry, and why it is vital to the health of our local churches.
3. There is a lot of interest in ecumenical relations, even though there is still a lack of understanding about why it is important.
4. We need to continue to educate our local churches about Third World issues even if (or especially if) there are no Third World people in the congregation. Ecumenical contact with Third World congregations can be a good way to begin.
5. Third World Ministries must be challenged to develop a networking procedure to reach out to minority people who are struggling to worship in primarily white congregations to offer support. Also, churches that are primarily white must not assume that "minority" people come to "us" to become like "us."
6. Ecumenical Witness and Ministry has the potential to help us deal with a variety of different needs and issues.

LESBIAN AND GAY INTERFAITH ALLIANCE

Thanks to Ms. Carolyn Mobley, Rev. Elder John Hose, Mr. Ted Paterson and Rev. Michael England and Elder Michael Mank for representing us at one or more of the Annual meetings of LGIA, which is the only comprehensive gay and lesbian religious forum in North America. This is an essential organization for the gay and lesbian religious movement world wide. Our leadership has been very important, and will be more important as we approach our 1987 General Conference which will include a UFMCC and DIGNITY special day of celebration and witness.

THE WORLD COUNCIL OF CHURCHES

Rev. Elder Troy Perry and Rev. Elder Nancy Wilson attended the General Assembly of the World Council of Churches in July of 1983 as visitors with Rev. Ernest LaCasse of MCC Vancouver, and Ms. Colleen Darraugh from Christos MCC, Ontario.

We attended a special meeting with the National Council of Churches leaders who were present.

Ms. Colleen Daraugh was one of the student leaders of the World Council of Churches Student Theological Conference that was observing the World Council of Churches meeting. Our experience at the worship service of the General Assembly was an extraordinary and a moving one.

Rev. Leigh Neighbour is exploring relationship with the National Council of Churches in New Zealand, now that we are incorporated in New Zealand as a bona-fide church.

Ms. Colleen Darraugh will be attending the Triennial Canadian Council of Churches as an observer from our Fellowship.

THE NATIONAL STUDENT ECUMENICAL COUNCIL OF THE UNITES STATES

We are members of the advisory board for the new organization but have not been able to attend a meeting due to lack of funding. We are staying in contact with this important new ecumenical group.

LOCAL AND REGIONAL ECUMENICAL WORK

Thanks to Rev. Willie Smith for his continuing work with the Seventh Day Adventists, Gay and Lesbian groups; to Rev. Nancy Radclyffe for representing us in the Southern California Ecumenical Council as delegates observer; to Rev. Bob Arthur for beginning to pursue ecumenical work in Birmingham, England on behalf of the North Sea District of the Universal Fellowship; to Rev. Dusty for representing us in the International Association for Women Ministers. Thanks also to JOURNEY magazine for regularly publishing Ecumenical news, and particularly stories about the National Council of Churches in the United States.

FUTURE GOALS

Our Faith, Fellowship, and Order Commission is looking to participating in a World Council of Churches sponsored International Faith and Order meeting in 1988.

The Department of Ecumenical Witness and Ministry will be trying to put together resources for local and regional ecumenism for our local churches. Sandi Robinson will be taking particular responsibility for this area and developing a workshop for ecumenical ministry. Nancy Wilson will be developing a special pamphlet on Ecumenical Ministry in UFMCC.

We also will continue to work with the World Council of Churches in exploring and getting delegate observer status in the next General Assembly which will be held at least five (5) years from now.

We will continue to begin exploring Third World Ecuminism in the United States. We are beginning to work in those communities where we have never worked before to build relationships of understanding. We want to develop similar programs in other nations with minority groups and Third World people.

We also want to explore working with councils of churches in Third World countries and regions, such as the Latin American Council of Churches, the South African Council of Churches, the Council of Churches of India and also the Middle Eastern Council of Churches. We have had initial contacts of informal kinds with all of this groups. In addition, we will be pursuing both Evangelical and Pentecostal outreach.

The World Pentecostal Association is meeting in Geneva, Switzerland at the same time our General Conference is meeting in Sacramento, California, and we would like to have more contact with them over the next several years.

We asked for your prayers as we work to increase participation of the local churches, clergy and leadership in Fellowship ecumenical witness ministry. We believe that nothing but good can come out of our continuing to relate to the whole Christian Church and see ourselves as a part of the whole body of Christ.

Thanks for the opportunity to serve this ministry.

Submitted by
Sandi Robinson,
Co-Chair
and
Rev. Elder Nancy Wilson
Co-Chair

ev/85

DEPARTMENT OF CHRISTIAN SOCIAL ACTION
REPORT TO GENERAL CONFERENCE XII
SACRAMENTO, CALIFORNIA

Greetings in the name of the liberating Christ!

In the past two (2) years since the last General Conference, the Department of Christian Social Action has gone through some exciting and productive times, and has embarked on changes which will alter the face of the Department for years to come. Such changes are designed to enable the Department of Christian Social Action to be truly a grass roots ministry, reflective of the needs and interests of people in the local congregations of our Fellowship. They do not in any way mean a shrinking away from the commitment of the Universal Fellowship of Metropolitan Community Churches to "doing the Gospel of Jesus Christ," and to "meeting human needs," which have for long time been the watchwords of Christians Social Action for MCC.

After the last General Conference, the Department of Christian Social Action went from part-time salaried staff to completely unsalaried staff. The Director remained in that position, though at no salary, and continued to work as a part-time volunteer, working out of his home.

Three (3) areas deserve focus in this report: The Let's Do The Gospel Series, the Epiphany program and the Referendum for the Future, and finances.

I. LET'S DO THE GOSPEL SERIES

The Let's Do The Gospel Series has not proceeded as rapidly as we had originally hoped. At the last General Conference, though the Rev. Michael England's booklet, The Bible and Homosexuality, and the Directors's booklet, Coming Out!, were expected to have been printed, unexpected delays prevented both of them from being produced by the time we arrived in Toronto, Canada. Since, then the first, two (2) editions of the Let's Do The Gospel Series, Burnout and Writing to Congress, both written by the Director, continue to be distributed. They have, at long last, been joined by the Rev. England excellent booklet, The Bible and Homosexuality, which had turned out to be a very big seller and an extremely popular and useful publication.

Additionally, the fourth edition of the Series: A Christian Social Action Bible Study, on (Matthew 25: 31-46), was published for use with the Epiphany program of the Department. It was also authored by the Director and continues to be available for use throughout the church year, not just during Epiphany.

It is our hope that the fifth edition of the Let's Do The Gospel Series, the long-awaited Coming Out!, will be published before General Conference and available in Sacramento. Additional titles in the series are currently being contemplated and a few manuscripts and outlines have been generated both by the Director and solicited from others throughout the Fellowship. It is our hope that the Series is a useful tool for our Fellowship and that we can continue the publication of future editions.

II. THE EPIPHANY PROGRAM

Working in close cooperation with the Board of Elders, an Epiphany program was developed for use in 1985. The DCSA Epiphany program included three (3) parts, the Bible Study for Christian Social Action on Matthew 25: 31-46, published as edition four of the Let's Do The Gospel Series and mentioned earlier; a workshop on Christian Social Action for the local congregation; and a Referendum for the Future.

The Bible Study was designed originally for use during the seven (7) weeks of Epiphany in 1985, but is adaptable for any time during the year. It focuses on (Matthew 25: 31-46), one (1) of the key passages in Holy Scripture for Christian Social Action. The workshop was designed to kick off the Referendum and provides in depth explanations for each of the areas of concern lifted up in the Referendum with opportunities for participants to suggest additional programmatic responses for each area of concern.

The Referendum for the Future itself gives the opportunity for members and friends of local MCC congregations to vote for three (3) areas of concern in which they are interested and for which they would like to see a concentration by the Fellowship-wide Department of Christian Social Action. The eleven (11) areas of concern lifted up in the Referendum are areas in which people are already working throughout our Fellowship and which are not covered by other commissions, departments or judicatories in our Fellowship. The Referendum is not a process whereby we vote against any area of concern. We are not trying to establish a hierarchy of human needs. Rather the Referendum is an opportunity for the people of the UFMCC to identify that most precious of resources -- human resources -- people who are interested in the areas of concern.

The Referendum will provide those people working in each area of concern with a new list of people to network together and share information, strategies for ministry and resources. Each ballot has a space for the respondent to put their name, address and telephone number, as well as their local congregation.

The Referendum was a great success! Fifty (50) congregations participated in the Epiphany program, ordering one-hundred and fifteen (115) copies of the Bible Study and over 2,700 copies of the Referendum ballot. As of this writing ballots are still being returned to us and are just beginning to be tabulated. We may have an initial tabulation of results by General Conference.

The areas of concern lifted up in the Referendum for the Future are hunger and homelessness, citizenship, disarmament, racial justice, Gay/Lesbian civil rights, unemployment, prison ministry, women's issues, refugees and immigration, health and sexuality, and response to the religious right. Because of the importance of having as much response to this referendum as possible, we are continuing the referendum here at General Conference. A special Referendum ballot has been printed for this General Conference and we are asking as many of you as possible to fill one out.

The last request we have of you concerning the Referendum for the Future is for assistance in identifying people, especially women and Third World people, who will head up these various areas of concern in the Department of Christian Social Action. We hope to expand the department to include many additional people to focus on these and other areas of concern and we need to recruit people to take on these exciting tasks. Please let me know of any among us who are especially well suited for the job of heading up one or more of the areas of concern.

III. REFERENDUM FOR THE FUTURE AND FINANCES

Financially, the Department of Christian Social Action has remained very closed to being self-sufficient. Sales of the four editions of the Let's Do The Gospel Series have totalled, since the Series began, over \$3,500.00 (from January until March 1983). Sales of other materials (buttons, pink triangle pins, Positively Gay, etc) have added another few hundred dollars each year. Individual contributions have decreased, from over \$2,300 in 1983, to just over \$1,900 in 1984, and only \$150.00 in the first three (3) months of 1985.

But all in all, the major expense of the Department over the past two (2) years has been the "Let's Do The Gospel Series" and that has paid for itself. It is our hope that Fellowship funds combined with income from the Series and other sources will facilitate the expanding Department of Christian Social Action program over the next two (2) year. Total income in 1983 from all sources was \$4,353.23. Total income in 1984 was \$4,658.28. There is no reason why that can not continue to increase in 1985.

It is our hope that God the Creator will continue to sustain us as we work to do the Gospel of Jesus Christ.

Respectfully submitted,
R. Adam DeBaugh,
Director

1985
GENERAL CONFERENCE
SACRAMENTO, CALIFORNIA

COMMISSION ON SPECIAL MINISTRIES REPORT

During the past few months the program of Special Ministries has been concentrated primarily on attempting to make audio tapes of the magazines JOURNEY for those with reading difficulties including the visually impaired. Some of those asked to do the work have not accomplished the work as hoped, but trust that prior to General Conference 1985, there will be some indication that some of that work has been completed. In like manner every attempt is being made to have the same magazine recorded onto tape in both Danish and Spanish. A new piece of equipment will be available at General Conference for the hearing impaired which was purchased for Deaf Ministry by one (1) of the UFMCC congregations. This will make it possible for those with hearing difficulties to gain full access to all programs and especially worship services and business meetings through special hearing equipment. Our sincere appreciation goes out to the congregation purchasing such equipment.

Before General Conference XII it is hoped that the entire report of General Conference will become available on tape so that those needing the same will have access. The worship services for General Conference will be placed in a form accessible to those with sight problems whether that form be in Braille or large print. At this time this Chairperson is aware of two (2) certified Braille transcribers, both of whom are located in the Northeast District and members of MCC's. In addition there are those with invisible impairments such as diabetes, epilepsy, heart conditions, etc., which are not always visible to the eye, but require special concerns whether diets or other special medical attention in the event of a need. At General Conference XII a workshop will be conducted in which special needs will be addressed, and hopefully out of this workshop will arise an increase interest and awareness of persons within congregations around the world.

During the past two and a half (2½) years I have been working on a degree leading towards a Masters in Rehabilitation Counseling. The course work is now being completed, and it is hoped that a good opportunity will provide itself in which this information may be put to good use. Two (2) areas that this Commission hopes to minister to are those barriers, attitudinal and architectural, which have prevented those with impairments, those who are aging or of youthful age, those with terminal illnesses, including AIDS, to live worthwhile and full life without stereotypes and handicaps imposed by those around them.

As a Fellowship which makes every attempt to include all persons within its ministry, we must make a more concentrated effort to provide an environment in which such persons find peace and comfort free from such barriers. General Conference 1985 will provide an opportunity where we may deal with such barriers, primarily those having to do with attitudinal, since many times although it costs little financially, costs much in people's lives. We as a Fellowship know what it means to be oppressed, and yet looking around we find that we do the same to those within our Fellowship when they are different than any one or two of us.

It has been a privilege for me to share in some of the districts and hopefully during these next two (2) years every district in UFMCC will be visited by me or a representative of this Commission. May God grant peace and strength to know that the work is moving and each step is a new and step of enlightenment and enrichment.

Submitted by
Rev. George S. McDermott,
Chairperson

ev/85

Third World Ministries Report to the UFMCC General Conference

As you will note by the attached report (prepared through the joint efforts of Rev. Lonnie Allen, and Ms. Darlene Hines) the 1984 UFMCC International Third World Lesbian and Gay Christian Conference addressed quite a few issues. The conference was attended by over 100 persons, most of whom were in some way connected with UFMCC congregations, either through membership or through involvement in the activities and ministries of the Fellowship. Although little has been done in Third World Ministries since the conference, for the first time in the history of the Fellowship we have a structure defined and in place which will make positive differences in the ministry of UFMCC for many years to come.

It is, however, after much thought and prayer that I am hereby resigning as the Director of Third World Ministries, effective at the close of General Conference, 1985. As I leave this most cherished (really!) position I feel it is necessary to render an explanation for my actions, both as an act of closure for myself and as a way of offering the General Conference a truer sense of my experiences for the past eight years. It is also my hope that my reflections will help make things different for my successor and for Third World Ministries.

First, the past eight years of working in an area so controversial have taken their toll both on my mental and my physical health. UFMCC has certainly come a long way on issues of race and inclusivity, probably farther than most other denominations in the same amount of time. Still the experience of our struggle - and I stress that the struggle has always been ours and not just mine - has left wounds on my soul that time and Christian love have yet to heal. Eight years is a long time to be a "burr" in the saddles of so many people. It's a long time to scream and not be heard; to stand and not be seen; to stretch out a heritage and have it met with steel cold vices and voices. It is a long time to dream a dream so many consider folly. I celebrate the growth. I ache from the labor pains. I am protective of whatever youthful enthusiasm I have left.

Secondly, I feel that Third World Ministries could have come much farther with greater support from the leadership of our local congregations. Third World persons continue to tell me about negative racial remarks that "slip" from the pulpit or at events and activities. Too many leaders refuse to acknowledge Third World Ministries as a valid need of a valid people, trivializing whole cultures, refusing to do ministries God is screaming into the world. Too many persons of color continue to be rewarded and accept rewards for forgetting their heritage or, at least, for not making it an issue for the church. The "good" Third World person is still, in many congregations, the quiet one. UFMCC has yet to take Third World Ministries serious.

Third, directly related to the above statement, Third World persons continue to withhold their support for Third World Ministries until there is a crisis in their church or their lives. Even then that support is not consistent. In recent years this has begun to change. However, in the meantime I have experienced deep loneliness and alienation. With a few exceptions, persons of color have expressed concern for my well being only as an afterthought when they contact me about a problem or an issue dealing with race. Many times I have searched in vain for the shoulder of a person of color upon which I could lean. Few have offered input and energy; many have battered me with unreal expectations and judgements. (Sounds a little like a local congregations, right?!)

Forth, I am just plain tired and feeling trapped. I yearn to do ministry in a different and fresh way. I need to use others of the gifts God has given me in a ministry not centered upon race. I need to be away from the leadership of Third

Worlds Ministries in order to be an effective minister of the whole gospel

Fifth, an probably most important, Third World Ministries needs to not be considered "Renee McCoy's thing". It will only survive if it becomes a ministry for which we all take responsibility and accept ownership.

There are other less significant reasons for my resignation, but, it would take more pages than I want to write or you want to read. I implore you to see the above as more than complaints. No amount of pain or struggle could lessen my love for this Fellowship or my commitment to Third World Ministries. Struggle will be our constant companion and gift of grace from God to us all. I am excited about the future of Third World Ministries and will continue to offer my loyalty and support. I have every confidence that we will continue to grow more inclusive and sensitive to racial oppression.

As I conclude this report I offer the following recommendations to the General Conference:

- 1) The Director of Third World Ministries must be a paid position. The amount of work that needs to be done requires full-time energies and at least part time pay. We must stop asking persons to give up jobs and change life-styles drastically to help bring about racial justice. Racial oppression is just as deadly as sexuality oppression and should be funded likewise.
- 2) Base Third World Ministries in the Fellowship offices. This would make much needed resources available for outreach and communication.
- 3) Provide funds for the executive committee to meet at least once a year.
- 4) Take Third World Ministries out of the closets of the local congregations
- 5) Seriously act upon the recommendations of the 1982 and 1984 Third World Lesbian and Gay Christian conferences.

Finally, know that I am not angry and bitter about any of the last eight years. In fact, I thank God for them. Know also, that I have done the best I could with what I had. Thank you for you confidence and trust. My love and loyalty remain with this Fellowship.

Peace and unity,

Renee

Rev. Renee McCoy

REPORT ON THIRD WORLD LESBIAN/GAY
CHRISTIAN CONFERENCE

October 1984

The UFMCC Second International Third World Lesbian/Gay Christian Conference was held on October 5, 6 and 7, 1984, hosted by the Harlem MCC congregation and convened by the Rev. Renee McCoy, Director of the UFMCC Department of Third World Ministries. Over 125 Third World and non-Third World Christians and Jews participated in the conference by worshipping, learning and planning with each other.

The conference proved to be a truly international and ecumenical experience. Participants attended from across the United States and Mexico. In addition to UFMCC, the worship communities of United Faith Affinitas and Faith Temple, as well as the Union Theological Seminary Lesbian/Gay Caucus were represented. Other participants either came from mainline denominations or identified no particular affiliation.

Two Spirit-filled worship services were offered. The message for the first service was delivered by Rev. Vilma Torres (ICM-Queens). The Rev. Dr. Emily Townes, an American Baptist clergy, was the keynote speaker for the second service.

The conference offered workshops on:

- Homosexuality and the Bible
- Third World Racism
- Self-Hatred among Third World Peoples
- Community Organizing and Networking
- White Racism
- Third World Men's Issues
- Third World Women's Issues

There was also a panel discussion on "Issues Facing Third World Lesbian and Gay Christians." The panelists were from UFMCC, Faith Temple, United Faith Affinitas and the National Baptist churches. They explored both those issues which divide the denominations and those around which we must coalesce for survival as a Christian people.

On the final day, all participants met together to discuss future directions for the Conference. The following recommendations emanated from that discussion:

Recommendations:

1. Develop a Third World Ecumenical Council. The purpose of such a council would be to share resources, network, and establish communication systems between denominations. The MCC interim representatives to the council are Carol Haskins (Harlem MCC), Terri Stancil (MCC-Norfolk) and Robert Ochoa-Schute (MCC-San Gabriel Valley). The other denominations represented at the conference will also appoint members to the council. The entire council will define further functions for itself.
2. Develop a commission on the Theology of Third World Missions. This commission would be charged with the task of closely examining how denominations can begin new works in Third World countries without damaging or totally disregarding any country's indigenous spirituality while remaining faithful to the Gospel. Ernesto Borges-Torres is interested in this work.
3. Develop a commission on New Third World Congregations, charged with the task of developing a process to determine the feasibility of starting new works in metropolitan cities' Third World communities. The commission would also examine alternative processes for beginning new works and maintaining their leaders for a period of time. Members of this commission are Rev. Willie Smith (MCC NE District Coordinator), Mundo Galvez (MCC of the Valley), and Max Smith (United Faith Affinitas).

UFMCC members then made recommendations for the next UFMCC-sponsored Third World Christian Conference and the Department of Third World Ministries:

Conference Issues:

1. The SW District Third World Ministries Task Force will host the 1986 Conference in Los Angeles. The conference will be held for three days.
2. The next conference agenda will include workshops on:
 - Death and Dying
 - Sexism Among People of Color
 - Racism Among People of Color
 - Gay Parenting/Lesbian Parenting
 - Politics/Liberation Theology
 - The Silver Fox (Older Lesbians)
 - Bringing Women and Men Together
 - Self-Hatred
 - Self-Esteem
 - Outreach: At Home and Abroad
 - Transpersons
 - Interracial Couples
 - Networking
 - Homosexuality and the Bible
 - Gay and Lesbian Youth
 - Racial/Ethnic Caucuses
 - Caucus for Third World Ministries District Leadership
 - Campus Ministries

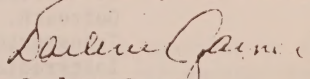
1984 conference participants will receive questionnaires asking them to prioritize their workshop preferences.

3. The next conference will address the question of "Are Christian Jews Third World peoples?". In preparation for this discussion, an ad hoc committee was appointed to develop a process for determining a response through research and networking. Members of the committee were selected to reflect a variety of ideologies and perspectives. The Drum is to be used to give findings and receive feedback until the 1986 conference. The committee is also to report on the positions of a variety of Third World groups around the country. The members of the committee are Bobbie Wynn (Harlem MCC), Barry Wiener (MCC of the Valley), Steve Thalacitis, Sharon Taylor and Eleanor McFarlane.

Department Issues:

1. A five-member interim executive committee was appointed to work with Rev. McCoy until the 1985 General Conference, when regular elections will be held. All sub-groups of the Department (Communication and Media, Ecumenical Council, Third World Missions, Ad Hoc Committee on Jewish Study, Education and New Works) would report to the Executive Committee.
2. Each District would be encouraged to establish a Third World Task Force comprised of selected members from local congregations to address issues at the local level. Each District Task Force would report to the Executive Committee.
3. Members of the interim executive committee are Rev. Loni Allen (MCC of the Valley), Rev. Vilma Torres (ICM-Queens), Darlene Garner (MCC-Philadelphia), Ted (?), and Pat (?).
4. In order to increase Third World presence on UFMCC Commissions and Boards, the executive committee is to submit nominations for new members to the Board of Elders.
5. The Executive Committee will prepare a position statement on the global issues of peace/nuclear disarmament and world hunger for ratification by the Third World Caucus at General Conference.

Respectfully submitted,


Darlene Garner

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- 4) Take Third World Ministries out of the closets of the local congregations
- 5) Seriously act upon the recommendations of the 1982 and 1984 Third World Lesbian and Gay Christian conferences.

Finally, know that I am not angry and bitter about any of the last eight years. In fact, I thank God for them. Know also, that I have done the best I could with what I had. Thank you for you confidence and trust. My love and loyalty remain with this Fellowship.

Peace and unity,

Renee

Rev. Renee McCoy

REPORT ON THIRD WORLD LESBIAN/GAY
CHRISTIAN CONFERENCE

October 1984

The UFMCC Second International Third World Lesbian/Gay Christian Conference was held on October 5, 6 and 7, 1984, hosted by the Harlem MCC congregation and convened by the Rev. Renee McCoy, Director of the UFMCC Department of Third World Ministries. Over 125 Third World and non-Third World Christians and Jews participated in the conference by worshipping, learning and planning with each other.

The conference proved to be a truly international and ecumenical experience. Participants attended from across the United States and Mexico. In addition to UFMCC, the worship communities of United Faith Affinitas and Faith Temple, as well as the Union Theological Seminary Lesbian/Gay Caucus were represented. Other participants either came from mainline denominations or identified no particular affiliation.

Two Spirit-filled worship services were offered. The message for the first service was delivered by Rev. Vilma Torres (ICM-Queens). The Rev. Dr. Emily Townes, an American Baptist clergy, was the keynote speaker for the second service.

The conference offered workshops on:

- Homosexuality and the Bible
- Third World Racism
- Self-Hatred among Third World Peoples
- Community Organizing and Networking
- White Racism
- Third World Men's Issues
- Third World Women's Issues

There was also a panel discussion on "Issues Facing Third World Lesbian and Gay Christians." The panelists were from UFMCC, Faith Temple, United Faith Affinitas and the National Baptist churches. They explored both those issues which divide the denominations and those around which we must coalesce for survival as a Christian people.

On the final day, all participants met together to discuss future directions for the Conference. The following recommendations emanated from that discussion:

Recommendations:

1. Develop a Third World Ecumenical Council. The purpose of such a council would be to share resources, network, and establish communication systems between denominations. The MCC interim representatives to the council are Carol Haskins (Harlem MCC), Terri Stancil (MCC-Norfolk) and Robert Ochoa-Schute (MCC-San Gabriel Valley). The other denominations represented at the conference will also appoint members to the council. The entire council will define further functions for itself.
2. Develop a commission on the Theology of Third World Missions. This commission would be charged with the task of closely examining how denominations can begin new works in Third World countries without damaging or totally disregarding any country's indigenous spirituality while remaining faithful to the Gospel. Ernesto Borges-Torres is interested in this work.
3. Develop a commission on New Third World Congregations, charged with the task of developing a process to determine the feasibility of starting new works in metropolitan cities' Third World communities. The commission would also examine alternative processes for beginning new works and maintaining their leaders for a period of time. Members of this commission are Rev. Willie Smith (MCC NE District Coordinator), Mundo Galvez (MCC of the Valley), and Max Smith (United Faith Affinitas).

UFMCC members then made recommendations for the next UFMCC-sponsored Third World Christian Conference and the Department of Third World Ministries:

Conference Issues:

1. The SW District Third World Ministries Task Force will host the 1986 Conference in Los Angeles. The conference will be held for three days.
2. The next conference agenda will include workshops on:
 - Death and Dying
 - Sexism Among People of Color
 - Racism Among People of Color
 - Gay Parenting/Lesbian Parenting
 - Politics/Liberation Theology
 - The Silver Fox (Older Lesbians)
 - Bringing Women and Men Together
 - Self-Hatred
 - Self-Esteem
 - Outreach: At Home and Abroad
 - Transpersons
 - Interracial Couples
 - Networking
 - Homosexuality and the Bible
 - Gay and Lesbian Youth
 - Racial/Ethnic Caucuses
 - Caucus for Third World Ministries District Leadership
 - Campus Ministries

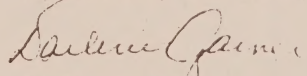
1984 conference participants will receive questionnaires asking them to prioritize their workshop preferences.

3. The next conference will address the question of "Are Christian Jews Third World peoples?". In preparation for this discussion, an ad hoc committee was appointed to develop a process for determining a response through research and networking. Members of the committee were selected to reflect a variety of ideologies and perspectives. The Drum is to be used to give findings and receive feedback until the 1986 conference. The committee is also to report on the positions of a variety of Third World groups around the country. The members of the committee are Bobbie Wynn (Harlem MCC), Barry Wiener (MCC of the Valley), Steve Thalassitis, Sharon Taylor and Eleanor McFarlane.

Department Issues:

1. A five-member interim executive committee was appointed to work with Rev. McCoy until the 1985 General Conference, when regular elections will be held. All sub-groups of the Department (Communication and Media, Ecumenical Council, Third World Missions, Ad Hoc Committee on Jewish Study, Education and New Works) would report to the Executive Committee.
2. Each District would be encouraged to establish a Third World Task Force comprised of selected members from local congregations to address issues at the local level. Each District Task Force would report to the Executive Committee.
3. Members of the interim executive committee are Rev. Loni Allen (MCC of the Valley), Rev. Vilma Torres (ICM-Queens), Darlene Garner (MCC-Philadelphia), Ted (?), and Pat (?).
4. In order to increase Third World presence on UFMCC Commissions and Boards, the executive committee is to submit nominations for new members to the Board of Elders.
5. The Executive Committee will prepare a position statement on the global issues of peace/nuclear disarmament and world hunger for ratification by the Third World Caucus at General Conference.

Respectfully submitted,


Darlene Garner

